583 DOWER--rinto or zho or in the case of Mahomedans "mehr." The sum of money paid by the bridegroom to the father or other nearest male relative of the bride. The goods given to a woman on her marriage, including what we should call her "trousseau," and "dot" is called "raktak".

534 DRUM--denjang the big drum--body of wood and played upon like our big drums; dolti a brass drum like a kettle drum; daman a kettle drum; daps a drum played with the hands like a tambourine; daroo a very peculiar little drum used by lámas when dancing. It is shaped like an hour-glass and held in the centre, short strings with small pieces of wood attached to their ends are fastened on at either end; and when the hand is shaken these pieces of wood come in contact with the parchment heads of the drum, and thus sound it. There being several strings at each end, the sound produced is rather that of a rattle than of a drum. Denjang (or dolti, etc.,) rdung ches to play the drum.

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278 DRUNKARD--rárospa or ráros or rároskhan. The Ladákis can not be called drunkards. They all drink chhang very freely, and frequently get very cheery in consequence, but even in their cups they are usually good tempered and harmless. They seldom get dead drunk. The expression zeekopkop chha ches signifies to be fuddled, or partially intoxicated.

439 386 [35]DYE--tshos the durable dyes of the country, rang the bright, but not fast, dyes imported from India.

136 825 EAGLE--lák. The Chinese or Lhasa pug dogs are called "lák khee" because it is believed that if a human being lays hands upon a young eagle, when freshly hatched, the bird is transformed into a dog of the Chinese pug breed.

291 EAR FLAP--hnaslan or noslan. The woollen lappets worn by Ladáki women over their ears. In shape and size they resemble the blinkers worn by a carriage horse. They are edged with fur and are plaited into the hair.

731 823 EARTHQUAKE--samgul. Ladákis think that the earth is supported, in the midst of an ocean, on the back of a large fish, and that whenever this fish [illegible] about, earthquakes are felt. In

LADAK THEY ARE ALMO[illegible]NKNOWN.

[i.e, BARLEY BEER -- ANALYST]

213 PRINT TO--par giáp ches. Printing in Ladak is confined entirely to the printing of texts, religious books, etc. The Lámas are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.

● 875 768 [129]PURR TO--máney ton ches i.e., to tell beads. Tibetans consider that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.

751 QUARANTINE--GHak ches. In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.

776 177 [130]QUEEN--giámo or giálmo or rgiálmo. The Queen-Empress of India is known to Ladákis as "paldan hlámo" or "goddess Paldan." In pictures, the "Paldan Hlámo" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways: hence, as European ladies ride on side saddles, the Queen has been given the name of Paldan Hlámo. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.

524 QUOIT--lchaks i khorlo (the iron quoit) khábmo (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.

525 RAFFLE TO--rgiánSHingtáng ches. Each man takes a stick and marks it, the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.

821 753 RAINBOW--záchoothung. The word "za", means 'epilepsy" and "chhoothung" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epileptic

[131]

412 RAKE--kházey (wooden, with teeth); panka (small wooden, and with no teeth).

RAVEN--chhosskiong or phorok. This bird is held in reverence and never killed. But see under "Omen." 825

[132]RECRUIT--seepa sóma. 701

[133]REMARRY TO--yáng hlokstey pakston cho ches. The first wife of a man is called his "changchhen," if she has no children, or if he is rich enough to keep two families, he may marry a second wife, who is called his "changchhungan," and if she too is childless, or if he can afford to keep three families, he may marry a third wife, who is called his "yángchhungan." So long as these three are alive, he may not marry a fourth wife. If one wife dies, another wife may be taken in her place. As a matter of fact, the Ladákis are much too poor to wish to support more than one wife in a family, and it is only the necessity for having children, who will one day relieve them of the "forced labour" duties attaching to the possession of land, that induces them to [134] remarry. If a man and his brothers have got, in common, three living wives and yet no child, they may not get another wife, but may call in to their family circle another man, to be a husband to their wives; this man is termed a "phortsak." If he too begets no child, still another man, called "pho-chhungan," may be called in. If he too is childless, the original husband and wife must resort to adoption. In the case of the death of the eldest husband of a woman, the latter is at liberty to divorce herself, in the manner described (see "Divorce)." After this she must leave her late husband's house, leaving with her husband's family any children she may have; she is then at liberty to marry again, and so on, for nine times, after which she must be content to remain a widow. If she does not divorce herself from the husband's corpse, she becomes, or rather remains, the wife of the younger brothers. She cannot remain in her late husband's house, and in possession of her children, unless she continues to remain the wife of the younger brothers. As a matter of fact, a Ladáki woman, unless she is childless, never leaves her original husband's home. In any case, it is considered improper for a man or woman to remarry within a year of the death of his, or her, wife or husband, and during this period of mourning a widower is termed "yoóksápo" and a widow "yooksámo." If

587 595 [511] [65] 597 586 768 595 768 765 587

585 The Nyaopas answer:
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The wild yak's horn is forced
By the hero Mogchen rem-pa (85).

[773]

85. rMog-ĉen rem-pa, meaning "great, strong helmet." This, like the names in verses 2 and 3, are the names of mythical heroes of pre-history.

The hero A-p'o bstan-yan (86)

86. Ap'o bstan-yan. Ap'o means "father" in the dialect of Baltistan and Lower Ladakh; these heroes are designated by this title.

Seizes the tiger with his fist.
Only Jaksha źon-t'og (87)

87. Yag-śa źon t'og in Tibetan.

Catches water with a sling.
Only the swallow bird
Builds a castle out of loose sand.
Only the water itself (88)

88. Here probably the waterfall is meant.

Wounds the water with swords.
A bird that gives birth to young
Is the bat (89).

[825]

89. It should not surprise us that the bat is counted among the birds by the Tibetans when we consider that in German medieval books of natural history the bat was classified in the same species.

An animal of prey which lays eggs
Is the quick weasel (90).

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90. The assertion that the weasel lays eggs is to be explained

from the fact that this evil robber of nests is often seen with an egg in its mouth, which led to the erroneous conclusion. 585 533 539

And the "rock-partridge's trace" which runs along the mountains there: [825]

They are veins in the rock (91).

91. Quartz vein in the slate cliff.

The crystal mistress who rules over a thousand colors the pale North

Is Bruguma (92).

92. aBru-gu-ma, the wife of the mythical king Kesar. The "colors of the North" seem to indicate the northern lights. [773]

The mantle for the large slate mountain
Is probably sewn by Vishvakarma, the heavenly smith (93).

93. The Hephaistos (Vulcan) of Hindu and Buddhist mythology is meant by this "heavenly smith."

Teeth in addition to its pair of wings
Has the bat in its mouth.
You people who are giving riddles and demanding a solution!
It will be necessary to take something away from you.

Chorus: Good, you mighty friends!
Om, hail to you!

/90/ After further examining questions in the form of a song there finally comes the following song as the concluding one, which is sung alternately:

The people of the Chirpon house are still singing with the gate locked:

Many a one is distinguished through his wisdom,
Many a one is so only by his birth
There are many who know nothing.

Do not worry! For you do not resemble it. 585
Waste no words! Offer a draught! 533
Perfect is the beer that the old woman brews! [539]

/102/ In this way hour after hour passes amid singing, teasing, feasting, and imbibing; the throats of the singers become rough and hoarse. Loud, animated chattering of those heated by the beer intermingles with the singing, and in between there is the giggling and sudden screaming of the girls when the young fellows have indulged in a crude joke with them.

But where is the bridal couple, for whose sake all these people were celebrating after all, during all this time? Occasionally the bridegroom would sit between his father and his uncle in the row of guests, but then he would disappear again. He evidently felt uncomfortable in this atmosphere. The bride remains entirely invisible to the guests. From early morning on she is on her way, accompanied by her girl friends (adza-mo) and companions (ya-do), making farewell visits in the houses of relatives and friends. Everywhere she is entertained and honored. At the moment she is not concerned about the bridegroom and the celebration in the house of her parents. This is not demanded by custom. Not till afternoon does she return, with her female companions, to the house of her parents unnoticed by the guests outside. 585

And now there begins for her one of the main tasks of the day: the bridesmaids and the girl friends set about dressing and decking out the bride for her wedding. Her ten braids are loosened, her black hair is washed, the girl friends braid the tresses anew and her hair is greased with butter so that it shines. Then the blinker-like dsarus covered with otter's fur are sewn into her tresses sideways; and finally the main ornament, the great perag, the turquoise ornament, is placed on her head and fastened to her head. This perag (118) is a wide stiff band, made 585 302 585 301

118. The perag is considered a symbol of the snake which has been worshipped by the Tibetans, as well as by other Asiatic peoples, as divine, from time immemorial. In pictures the snake virgins (klui bu-mo; Sanskrit nagi, the nymphs of ancient Germanic saga) are represented as beautiful girls above whose heads tower snakes. The shape of the perag is reminiscent of those snakes while the coral band next to it reminds one of their scaly tails. [825]

of several strips of cotton material which are glued on top of one another.

000 train. There was one other exception, when we traveled from Pagmur to Leh with Nehru's horsemen.

133 About eight miles below Pagmur at a place called Zara we got
361 horses and yaks. Zara is a barren, rolling basin that lies at the confluence of three bleak valleys. There is no mark of habitation at Zara except a few tents. Zara is indeed only a rendezvous for the goatherds of Rupshu—a region as remote from civilization and even from caravans as any place in Central Asia, an area inhabited by migrating tribes who have and enforce their own law quite independently of the central government at Leh.

136 Rupshu has large, fat marmots (called wild dogs by the natives), who peer curiously at all travelers. They pop in and out of their holes, running awkwardly. Then they stand and whistle in
[825] a tantalizing manner. The natives believe the marmot has the soul
[751] of a man who is mischievous and malicious. The fat is used externally for rheumatism.

Rupshu also has some geese and ducks, the burrhl or blue sheep, the big-horned *Ovis ammon*, a snow cock, and gazelles. Big brown wolves raid the flocks of the miserably poor people, called Rupshupa or Changpa, who roam its almost barren basins and ridges.

137 This area has bunch grass, the mossy *burtse*, the low *dama* bush,
735 and a small sage-colored bush that the Tibetans call *jyapshen*.
511 But one takes a long step between clumps of grass. The mark of overgrazing lies heavily on Rupshu. The mark of poverty is on the people and their possessions, as well as on the land. Their
[291] brown pup-like tents are often in tatters. The Rupshupa go barefoot, wrapped in heavy brown coats that reach to their ankles. The black hair of men and women alike hangs in a tangled mass down their foreheads and necks. Their skin has ground in it the dust of hundreds of storms, and they carry the look of people who have not bathed for months on end.

000 We met the Rupshupa at Zara on a small piece of green meadow by a clear-water brook that comes down from the east.

[* Of the marmot--Analyst]

773 merely an obscure mythological phenomenon has been recognized
774 in it. However, the fact that the Tibetans connect the name Khyun
821 with the word for "sun" in one name, raises certain considerations. If in Tibet the sun and Khyun are combined in one name, then it is certainly possible that in India people also thought of the sun when they mentioned the name Garuda. The syllable dkrun, or, corrupted, run, gives the most trouble in the name. It may refer to the fact that no feet are visible on the bird of the sun. For sKyil-dkrun signifies sitting down with the feet drawn in. In the Lower Ladakhi Version, "Prologue," No. 9,[1] we learn something about the ancestors of the sun bird. It is supposed to be the son of the bird No-ldo-re, and the latter is supposed to be the son of the bird Khu-byug-rgyal-po. While the name On-ldo-re cannot be translated, Khu-(b)yug-
●[825] rgyal-po means "king cuckoo." The cuckoo is actually a particularly favorite bird among the Tibetans, and it also plays an important part in the mythology of the Bon religions. According to passages in the dictionary of S. Ch. Das, under "Khyun," it looks as though Khyun was originally used to designate the eagle. Khyun, On-ldo-re, and Khu-(b)yug are probably the names of three birds that were worshiped and that were all three equated with the sun. The story of the provenance of the sun bird in the "Prologue" is thus probably only intended to signify that the sun of the present day is the child of the sun of yesterday, and that the latter is again the child of the day before yesterday. The case is different with the birth of the sun from aBru-gu-ma, as we find it reported in the Spring Myth, Appendices, No. 3.[1] (Similarly in A Lower Ladakhi Version, "Kesar's Birth," p. 69.) This event is best explained if we recognize, as we mentioned earlier, an earth goddess in aBru-gu-ma. When the sun rises in the morning, it is, after all, possible to say that it was born
[776] from the earth. A curious sun and moon myth is the story of the Agu Za in Spring Myth, II, 34-45.[1] Za means "eater," and this particular Agu devours not only Don-grub, the future King Kesar, but he also only surrenders Kesar again after he has been promised that the sun and the moon will be given him to eat for a year. Such devourers of the sun and the moon are not only the spirits of the eclipses of the sun and /23/ the moon, but also the mountain and cloud spirits. It is precisely the large mountains rising steeply from the river valleys that frequently prevent the appearance of the sun for several months during the winter. From the personifications of the mountains have arisen the spirits of the mountains or the giants.

The moon is also frequently conceived of as a bird. It is called Bya-mo-dkar mo, the "white lady bird" (see Lower Ladakhi Version,

†[See cat. 116, pp1-8 for references.-- ANALYS]

778 this ancient religion in the neighborhood of Khalatse. I have discussed these discoveries in Z. D. M. G., Vol. LXI, p. 583, and following. We are dealing, in this case, mostly /25/ with curious rock formations which are reminiscent of the deities of the ancient religion. Such places are the following: 1. Khyun-ran-byon, "the Khyun who appeared by himself (Garuda, sun bird)." A stone at the place so named shows the approximate likeness of a Khyun, and it is still spread with butter as a sign of worship. 2. Ke-sar-gyi-sga, "Kesar's saddle." A stone here has the shape of a Tibetan wooden saddle. 3. aBru-gui-dabs-khor, "tambourine belonging to aBru-gu-ma." Here we find a rock in the shape of a circular dish. Shallow caves with charcoal drawings are in the vicinity. 4. aBru-gui-phan-lo, "spindle of aBru-gu-ma." In the place bearing this name we observe shallow hollows in a large rock. The rock inside these hollows has many natural yellow spots in the shape of a Tibetan spindle. All kinds of charcoal drawings, of which some are also representations of the spindle, are to be found in the vicinity as well. 5. Ke-sar-gyi-khan-pa, "Kesar's house," is a large piece of rock which has a large round white spot on its western side. This is called the door to the house.

Quite similar cult places are to be found in the district of Nub-
[792] ra, to the North of Ladakh. But whereas we were able to discover scarcely any traces of earlier idol worship at the cult places, those of Nub-ra are still tended today and served by red lamas. Missionary Redslob was shown two such curious rock formations. Near A-ra-nu (Su-mur) a fairly dark picture of a crowned lion could be seen on the wall of a rock of a brighter color. Redslob believed he recognized a lion also on a rock near Der-ze above Panimig. The natives may recognize in these lion-like representations pictures of the glacier
776 lion. The people of Nub-ra call old spirits who, in their opinion,
778 are supposed to have their domain by these strange rocks, mGon-po, rulers. They enumerate eight principal rulers of this kind for their
[113] region Nub-ra, and I have reproduced the list of these rulers in my book Durch Zentralasien in die indische Gefangenschaft /Through Central Asia into Indian Imprisonment/, p. 125. In this list we again find a name that reminds us of the "sun bird" of Khalatse. The mGon-po of mGo-sbed is called Bya-rog-gdon-can, "wild bird
[532] with a face." In later representations of the Khyun (Garuda) this bird has been given a human face. (See Tables XIII and XCL in my Antiquities of Indian Tibet.) Also, the "ears" of the bird are
[825] very clearly visible in these pictures. The Khyun is regarded as an enemy of the Nagas (klu) which often assume the shape of water SNAKES.

782 inscriptions and the rock drawings that are still preserved there. One inscription near Ke-sar-gyi-sga, which is not yet completely de-
782 cipherable, ends with the very clear syllables bu-skyes, "a son was
842 born." This is preceded by a date in the cycle of twelve, then there follows a name and the information (probably) that a stupa, a tower of relics, has been presented as an offering (2). The information

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2. See my article, "Historische Dokumente" /Historic Documents/ and so forth, Z. D. M. G., Vol. LXI.

concerning the birth of a son in this place would lead one to conclude that here the people prayed for the blessing of offspring. This surmise becomes almost a certainty when we take into consideration the rock drawings and the charcoal drawings found in these places.
782 Near aBru-gui-phan-lo we find not only natural rock formations by
831 the cliff which resemble a spindle or the female sex organs, but we
532 also find, in addition, a great many charcoal drawings of the same
842 nature. In aBru-gui-dabs-khor I found charcoal drawings of a similar kind done on large, round, flat stones. On one stone the male and the female sex organs had been drawn together. On another stone I encountered pictures of two goats, evidently a male and a female, the male running after the other. In the back part of the body of the goat in front a little goat had been drawn in. I regard both drawings as prayers imploring the blessing of offspring. In the former case the drawing is supposed to express the wish to let the sexual organs perform their functions properly. This explanation is certainly not too far-fetched. Missionary Ribbach, who was formerly in Leh, also informs me that he frequently encountered representations of the male and the female sex organs made of lime. He likewise considers these representations as offerings accompanying prayers. This is reminiscent of the practice which appears in many places of making an offering of a pictorial representation of the sick part of the body. The picture of the goats mentioned above probably expresses the request for a child /28/ in an even clearer
[825] manner. The ram, like all male wild animals, seems to be sacred to Kesar. Otherwise the great mass of rock drawings, which always represent the same things, cannot be understood, for they certainly cannot be explained in every case as hunting reports. In addition to this we should mention the custom, already commented upon, of preserving the horns of the wild animals on pre-Buddhistic altars (lHa-tho). With respect to the rock drawings I should like to add the observation that I found especially many representations of the